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The author begins with a statement of the faith as it was once for all delivered to the saints. He seeks to find the original common ground of Romanists and Protestants. He then follows the historical accretions of Romanism, as they slowly and to some extent unconsciously crept in. These accretions were without scriptural warrant. They were accordingly forced to seek their justification outside of Scripture. Traditions grew up, and took the precedence of Scripture. These perversions worked themselves out in society with the appalling consequences so well known to history.

When at last the Reformation has become a matured result, it is found that Rome has shifted and now stands on an extra-scriptural basis, and that no compromise between Romanism and Protestantism is possible.

But among Protestants, widely as they seem to differ, there is a real harmony arising out of their common and true scriptural basis. The result is that, as they study the history of doctrine in a larger and better spirit, they are steadily coming nearer together. The unifying principle of Protestantism will at last be found in the sovereignty of God.

The method of Protestantism is experimental. The Protestant reformers were all steeped in the new learning of the Renaissance. The new learning gave the Bible to the world in a form approaching more nearly to accuracy than ever before. Protestantism in the liberty it gives to the individual puts itself in line with all the advanced movements in the world. There is an air of freedom about it that inspires universal activity.

Our author's conclusion is that Protestantism is an unconquerable and abiding force, and that as in the past so in the future it is bound to antagonize Romanism so long as the latter maintains its present attitude.

The positions of the book are well taken, and it is a valuable addition to the literature of the Reformation.

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DER CHRISTLICHE GOTTESBEGRIFF. Beitrag zur speculativen Theologie. Von R. ROCHOLL. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. xvi + 371. M. 10.

WE confess to have read this book of Dr. Rocholl with no common interest. Its author—a venerable theologian of the Lutheran church,

well known for his books on the "Real Presence" and the "Philosophy of History"—himself compares it to the little flower called by the Germans the *Herbstzeitlose*, the meadow-saffron, a delicate crocus-like plant whose lilac blossom makes its appearance in the fall, long after its nearest sisters have passed away. The simile betrays the author's sense that his book belongs to another world of thought than that with which this generation is familiar. And it must be confessed that in this judgment he is not mistaken. To an age accustomed to think induction the only scientific method he presents a doctrine of God in the highest degree deductive and speculative. In place of a philosophy idealistic to the core, he offers a realism more thoroughgoing than that of Thomas himself. If we would express in a sentence what Rocholl attempts to do in this book, we should say that it is to render to the abstract realism of the earlier orthodox theology the same service which Hegel rendered to the abstract idealism which preceded him. As Hegel endeavored to conceive the abstract Absolute of idealistic philosophy concretely, so Rocholl the abstract God of realistic orthodoxy. In place of the empty and barren formulæ with which earlier theologians have filled their treatises, Rocholl would present us something warm and definite. He would recover and vindicate, in their usefulness for dogmatic theology, the circle of forgotten ideas which Scripture gathers about the conception of the living God. Deeper and more fundamental than any notion of logic is life itself, the primary and the most comprehensive category. If we would know God, we must begin with life, and from an analysis of this most fundamental concept gain the framework upon which we may proceed to develop our construction of the being of God in himself.

What that construction shall be we cannot here set forth in detail. Those who are interested in high speculation may journey for themselves in that wonderful country where Rocholl describes, with a detail and a confidence unparalleled, so far as our knowledge goes, among modern theologians, the inner mysteries of the divine being, the relations and the interrelations of the several persons of the blessed Trinity. We say advisedly, the wonderful country. For the region into which we are introduced is not purely moral and spiritual. As life includes both body and spirit (p. 81), so God, the highest life, possesses form as well as substance. He has in him—only in eminent degree—what corresponds in us to place and time and body. His glory is physical as well as ethical, and the heavenly region in which he dwells, as well as the lower heavens which are the abode of the

angels, are to the author as real as the more familiar territory in which we mortals dwell. To explain the nature of these "heavenly places" with the greatest possible clearness and detail, in the light of all the information to be gained both from Scripture and philosophy, is the special object of the author in this book. Only after he has thus exhausted the immanent relations of the Godhead does he pass to a consideration of the *transeunt* relations. Here we find ourselves on more familiar ground. In the threefold economy of the Father, the Son, and the Holy Ghost we have a successive description of the work of creation, of the divine education of mankind through pre-Christian history, culminating in the incarnation of the Logos, and finally of the founding, growth, testing, and ultimate glorification of the Christian church. The end of the entire process is the return of all things to God by whom in the first instance they were created.

We cannot close this brief review without referring to the charm of Dr. Rocholl's style. For a man of his years—we understand that he is long past seventy—he writes with a vigor and freshness which are remarkable. Master of a rich material, drawn from the most varied sources, he uses it with ease and lightness, to illustrate, not to obscure, his points. The only wonder is that a man who shows himself so familiar with modern thought, both theological and philosophical, should be himself so entirely unaffected by it. Yet this very independence gives the book its interest. In spite of his frequent polemic against the Thomistic theology, we cannot help suspecting that the great Schoolman would have found in Dr. Rocholl a congenial spirit. To all those who desire an insight into the *Weltanschauung* of an earlier generation we do not know where to recommend a more charming and competent guide.

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THE MIRACLES OF UNBELIEF. By FRANK BALLARD. New York : Imported by Scribner, 1900. Pp. xi + 362. \$2.25.

THE purpose of this book is stated very clearly: "If, because it postulates the supernatural, Christianity be regarded as incredible, it is demonstrably yet more incredible without the supernatural." "Whatever be the difficulties of Christian belief, the difficulties of unbelief are greater."

Mr. Ballard contends that in each of the various realms of thought more difficulties, not fewer ones, are introduced by the attempt to